

DESERET EVENING NEWS
 PUBLISHED EVERY EVENING
 (Sunday Excepted.)
 Corner of South Temple and East Temple
 Streets, Salt Lake City, Utah.
 Horace G. Whitney - Business Manager.
 SUBSCRIPTION PRICES:
 (In Advance.)
 One Year \$5.00
 Six Months 3.00
 Three Months 1.50
 One Month50
 Single Copies 2.00
 Semi-Weekly per year 2.00
 Correspondence and other reading matter
 for publication should be addressed
 to the Editor.
 Address all business communications
 and all remittances to:
THE DESERET NEWS,
 Salt Lake City, Utah.
 Eastern Representative - New York,
 Franklin P. Allen, 100 Broadway,
 Chicago - A. W. Scott, Security Building.
 Entered at the postoffice of Salt Lake
 City as second class matter according
 to Act of Congress, March 3, 1879.
 SALT LAKE CITY, OCT. 9, 1909.

THE CITIZENS' MOVEMENT.

With all respect for the opinions of the chairman of the Republican city committee, it seems to us that when he declines to take any further part in the negotiations for fusion, on the ground that the Citizens are trying to start another independent party, he ignores the facts in the case. No effort has as far as we know, been made to start another independent party. Whatever effort has been put forth has been for co-operation between the different parties for the purpose of securing for the city an honest and capable administration, and to remove from local politics the element of strife that retards progress. There was no thought of antagonizing the parties that have legitimate existence. The only desire was to bring about an alliance between the voters of all parties to save the city. So earnest were the Citizens in this that they urged the Republicans and Democrats to agree on a set of nominees, in which case they would have considered the mission of their organization ended. That does not look like an effort to start another independent party. Mr. Loomis is simply mistaken in his view of the Citizens' movement and it seems a pity that a momentous decision should be based upon nothing more solid than an error.

From the beginning many of the Republican leaders freely expressed their approval of some co-operative plan for the election of the right kind of men for the City offices. They were perfectly willing to endorse a Democratic for mayor and to divide the other offices in any way that could be agreed on. They did express themselves to the effect that the plan was all right, though they had little confidence in the men who had taken the lead. This, of course, was unfortunate for the men, but in their favor it can be said that was not one of them that was not willing to retire and give way to others of greater prominence, so the entire personnel of the committee might have been changed at a moment's notice. The plan itself, however, was never questioned except by a very few. They did not consider it prejudicial to the dignity of a great national party to co-operate with another great national party to secure good municipal government, when it is evident that neither party, single-handed, can accomplish the object.

If there ever was a time in the history of the City when unity of effort between citizens of all parties is called for, it is now. The party in power is in the grasp of a most unscrupulous political machine, and through its operations the citizens have been brought almost to bondage. One prominent official of the party has been forced to resign and the party organ charged that his blunders had cost the City \$100,000. How much the blunders of other officials have cost, is not on record. Just now it turns out that the last bond issue was secured by questionable means, and that it was illegal. If money can be had once by such means for party purposes, it can be secured again, and again, and nobody knows where the party will land the City, financially, in another two years. The party has for candidate for Mayor a man who is on record as favoring the addition to the low element of the City the inmates of a "stockade." If he is elected who knows but that he may be prevailed upon to give permission to it to re-open? The Mayor, we are sorry to say, has been known to yield before to the pressure of party bosses, even against his expressed views. The party, it is said, has secured the saloon vote and the vote of the element that goes with the saloon. What does success to that party mean to the City? To fathers and mothers who are trying to bring up their children in the fear of God? To the churches that are trying to establish righteousness? Salt Lake has now a reputation that is not altogether enviable, owing to the dominating element. If there ever was a time when co-operation between all citizens, in the interest of peace, honest government, progress, and public morality was necessary, it is now. It is the realization of this that brought about the Citizens' movement. Whether it will succeed or not, must depend on the intelligent voters of all parties. They must say.

A CENTURY OLD.

St. Louis has just devoted a week to the celebration of its centennial. It is just one hundred years since that great city was incorporated as a village. When incorporation first was talked about, in 1808, St. Louis had 200 houses. Fifty were built of stone. At that time nearly every house occupied a quarter of a block. The population was estimated at 1,100. In that day, says the St. Louis Republic, the city, now noted for its misadventurous blunders, had two machines, one an old man with white hair, and the other a negro. These held the stage, the paper says, and were reluctant to give way to traveling companies. St. Louis has made remarkable progress in a hundred years. It now has, roughly, about 300,000 inhabitants.

Its World's fair was a grand success. Its business district shows a notable increase of business during the last few years. The residential sections excite the admiration of visitors and furnish examples of home building that are worthy of imitation. The city can boast also of a newly awakened civic spirit that has accomplished much already and that promises steady progress in municipal work and municipal government.

St. Louis has one of the Eighty-two newspapers of the country that boast of an existence during a complete century. That is the Republic which was established in 1808, long before the Mission compromise on the slave question and the admission of Missouri into the Union as a state.

St. Louis is to be congratulated by its sister cities in the American Union. May the progress during the second century of its existence be as great as that of the first.

BY THE FAULTS OF OTHERS.

To a person who had pointed to the alleged faults of a character in Scripture, a philosopher of the middle ages is said to have made the following answer:

"By the faults or errors of others, wise men correct their own shortcomings; while fools seek to justify their own misdeeds by citing delinquencies on the part of those who are their superiors notwithstanding the faults wrongly or rightly attributed to them."

The case of Peter, "chiefest of the apostles," has been a center for this kind of disputation in the consciences of mankind, ever since the day of Peter's denial of his Lord and Savior.

But this case really affords little ground for excusing a person's own wrongdoing. Peter was, indeed, very weak at the precise moment when he felt himself to be very strong. Only the night before, when all the Twelve were staggering under the blow of their predicted scattering, the Lord seems to have turned to Peter individually, and, as more carefully translated, said: "Simon, Simon, Satan has obtained you for the purpose of sifting like wheat. But I have made supplication for thee that thy faith fail not."

Such opportunity, it seems, had been given to Peter; for this night exhibited "the power of darkness"—the time at which Christ had to meet alone the whole force of the assault of hell and singly to conquer it for man's sake.

Peter, whose love was as ardent as his character was impetuous, burst forth with the exclamation that though the whole world should desert Jesus, yet would not he, and that he would lay down his life for his Master's sake.

The power given to Satan to "sift" Peter, was not for the purpose of destroying, but of perfecting, the apostle. It seems that Satan has not even the power to "sift" without leave of God; and sifting, as we know, removes the chaff from the wheat. And even as the fall of "Imon" was but the outcome of the natural elements in him, so it must lead to the revealing and the removal of these human elements of weakness, to the end, that, after Peter was converted, he could be the better strengthened his brethren.

With vehemence did Peter protest against the possibility of failure on his part. As usual, the things which we least suspect may lead to our downfall. Others now joined Peter in these assertions of faithfulness, and presently he and one other produced swords to indicate their readiness to fight for Him.

In the chill of the dreary morning that followed, Peter had followed to the inner court of the High Priest's palace, while John, who went on inside with the guard, afterwards returned and secured Peter's admission. John hurried to be near Christ, while Peter, without, advanced into the middle of the court, where, on this cold night of spring, a fire had been lighted.

On such a morning, after a wakeful and trying night, when the chill that precedes the dawn had affected his body and the awful events that he had witnessed had struck a chill to his very soul, the apostle stood meditating. Why was he here? He could do nothing. What good could his confession of Christ do? None; possibly much harm. Such thoughts must have perplexed his soul, for he was very restless, yet he must seem very quiet. First, he sat down among the servants; then he stood up; his restlessness attracted the attention of the maid, who charged him, though in a questioning tone, with being one of the disciples of the Man who stood incriminated in the room just above before the High Priest.

At all events, he must have reasoned that it was none of his business. He need not incriminate himself, or perhaps Christ, by a needless confession. "That," remarks Eldersheim in his learned and admirable work on Jesus the Messiah, was all Peter "now remembered, and thought; nothing about any denial of Christ. And so, as they were still chatting together, perhaps bandying words, Peter withdrew."

Presently, as he walked down the porch, "not thinking of anything else now than how chilly it felt and how right he had been in not being trapped by that woman . . . and while his foot-fall sounded along the marble-paved porch, a cock crew . . . As he crossed the inner court to mingle again with the group around the fire, where he had formerly found safety, he was first accosted by one man, and then they all around the fire turned upon him and each and all had the same thing to say, the same charge, that he was also one of the disciples of Jesus of Nazareth. But Peter's resolve was taken; he was quite sure it was right, to each separately and to all together, he gave the same denial, more brief now, for he was collected and more determined, but more emphatic—even with an oath. And once more he slipped suspicion for a time. . . . About an hour had passed since Peter's second denial had, so to speak, been interrupted by the arrival of the Sanhedrists. The insults and blows inflicted on the sufferer had diverted attention from Peter? Now it turned once more upon him whom coincidence had made newly garrulous and whose speech now betrayed him. To one and all "Peter returned only a more vehement denial, accompanying it this time with oaths to God and imprecations on himself."

And immediately, while he yet spoke, the cock crew—no doubt a loud, shrill, persistent sound that this time awakened Peter's memory and smote in upon his conscience—"and the Lord turned and looked upon Peter," who rushed out into the night and wept bitterly. For the Lord had looked into the innermost depths of Peter's heart, and beyond his self-delusion, shame, and fear, had reached the real man, the disciple, the lover of Jesus the Master, who had prayed for him that his path should not fail. Peter was forgiven. His was a fall natural to any man under the circumstances, and his was a sin not unto death, being followed by repentance. And Luther thinks that the particularness of the account of Peter's denial, as compared with the briefness of that of Christ's passion should carry to our hearts this lesson: "The fruit and use of the sufferings of Christ is this, that in them we have forgiveness of sins."

IN GREAT BRITAIN.

English newspapers received at this office tell of exciting times in the city of Keighley, caused by an anti-Mormon agitation. The Herald, published at that city, says that on Sunday, Aug. 22, Messrs. Lumby and Wood held a "protest meeting" on the Town Hall square. Lumby, who seems to be a follower of Jarman, told his awe-stricken hearers that "Mormonism was founded on witchcraft, and was the creed of the devil." Wood told a story about a woman who was worried to death, literally speaking, because she could not pay her tithing. So a representative of the Herald was sent over to Bradford to learn all he could about the awful "Mormons." His report to the paper is pretty good reading. He says:

"When my chief told me to go over to Bradford and beard the Mormons in their den I confess I was filled with a considerable degree of awe. The stories about graves dug in backyards for doubters of Mormonism I heard told by the anti-Mormon speakers on the Keighley Town Hall square came vividly to my mind. I felt somewhat like a lamb being driven to the slaughter by this editorial edict. I went and was surprised by the genial welcome I received from the representatives of these terrible Mormons."

"I unfortunately got the wrong address and innocently called at the house I had been directed to. A pretty young lady answered the door, and my first thought was one of admiration for the taste these 'plural-wives Mormons' possessed in making their selection."

"I questioned, 'Mormons! Who are they?' 'Such is false, thought I, but I added: 'They are the people who are said to have so many wives each.' 'The lady staggered under this information."

"No," she said, once she had recovered from the shock. "My husband works in the office, and he has only got one wife—me!"

"I admired his taste and hastened to explain to the lady that I too was a believer in only one wife. This appeased her and she answered my further questions quite affably. No, she did not know where the Mormons lived. In fact, she had never heard of them, and certainly had never heard of any man in that respectable street having more than one wife. Perhaps her next-door-neighbor could tell."

"I went next door. The lady there, when I explained my mission, looked up and down suspiciously, and then, satisfied that I did not look 'quite a wicked person' because of my curiosity as to whom the 'strange people' who lived there really were."

"Ladies, whom, I had ignorantly thought would have known most about Mormons, having failed me, I tried mere man to help me to locate the Zion of the Latter-day Saints. I struck luck straight away, and the person I asked directed me aright."

"The house I reached, and with fear and trembling knocked the knocker. I expected to find at least half-a-dozen women rush at me or a modern blue-beard appear. I was pleasantly disappointed. A tall, well built, good-looking young man appeared."

"Come right in," was his cordial greeting, and I had an angel instead of an imperious, prying young man. I could not have received a more cordial welcome."

"In what was the drawingroom of the house, a room that was furnished with almost Spartan frugality, I found other two young men making with the one who admitted me three of the Mormon Elders. I could see from the open Bibles in front of them they had been at Bible study, which a guarded question elicited is an important part of their daily life. I had sought the head of the Leeds Conference, President Horsley, but found he was absent."

"I immediately started to ply the young men with questions. 'Are you crystal gazers?' I asked. 'There was a roar of laughter at that. Then with the object of proving that they were I handed over one copy of the Herald in which was Mr. Lumby's speech alleging that they practiced crystal-gazing and made money therefrom with which they purchased property in Bradford.'

"One of the elders read this out for the behoof of all. Loud was the laughter that greeted the Keighley Town Hall Square allegations."

"Come, now," I said, "I want to see this crystal!"

"Renewed laughter. 'I guess,' said one elder, 'you can have a sovereign for every crystal you can get here or anywhere else in Mormon homes.'"

"I looked carefully round with the object of winning some sovereigns. I was positive I should, through my infallible belief in Mr. Lumby's statements, become rich. Not a crystal did I discover, although the prospect of gold made my scent the keener. I felt extremely grieved at this."

"None," answered three voices earnestly. "Not even this house!" I impatiently asked, determined to get at the bottom of the matter."

"No, we leave it." "One of the young men rose, went to a desk and bringing forth a document, adjourned."

"And here is the lease of this house for you to see."

"Yes, but perhaps you are interested in property elsewhere," I ventured. "Only the hall we occupy for our services."

"And has it been bought by the money you have made out of crystal-gazing?"

"There was more laughter. 'No,' answered one, 'we lease it also, and here is the lease.' 'So far my quest was proving most disappointing, and as I felt the Town Hall Square theories were tumbling down like a pack of cards I tried to get at the truth by another route."

"How many wives have each of you?" I asked. "I calculated that the sudden, pointedness of my question would lead the victims of my interviewing proclivities into a confession."

"None!" "What, none?" I queried in feigned surprise. "None! But we have sweethearts in America."

"How many sweethearts apiece?" "One and only one each."

"I was extremely disappointed at this—extremely disappointed. 'How many wives are you allowed to have in Utah?' was my further question."

"One. No more." "But surely you, that is the married Mormons, have more?"

"No, not one more than one." "I have been assured that you have." "Our Church law forbids it," added one elder."

"I have heard the reverse," I said. "One of the chief apostles, Elder Wood, says that we must and shall comply with the laws of the land. The law of the United States says one man, one wife, and we comply with every letter of the law. If we did not we should soon be shown up. There is an anti-Mormon newspaper in Salt Lake City that is continually watching us, and if we did break the law in any way it would soon be in print. Other sects watch us continually, but have failed to bring anything against us, and President Smoot was cleared of such a charge after a most strict investigation by the United States Senate or is equivalent to your House of Commons."

"How many wives would you like to have?" I asked, trying to catch them napping."

"What do you do with the hundreds of young women you annually export from this country?"

"We do not export hundreds. There are the White Star company's returns to prove that we do not."

"I was beat—extremely disappointed. I was of course, and was only discovered persons who think one wife is sufficient. I gloomily said farewell and sadly returned to the station for Keighley."

On Saturday, Aug. 23, the "Mormon" Elders appeared in the square and spoke to the people. Soon Lumby and Wood, followed by others, came upon the scene. Elder Crofts was speaking. He was rudely interrupted by Lumby, and this was the signal of general confusion. This continued until police officers dispersed the disorderly crowd. Mr. Lumby's parting shot at the Elders was:

"You took 1,200 women from England, although you say in your paper you didn't. You took 1,200 young women. You are slave dealers—slave dealers. You are the old slave dealers of America."

Such is the nature of the silly stories anti-Mormons in England tell the people in order to excite the ignorant to violence. But they have emanated from the anti-Mormon center in this City. It is evident, however, that the enlightened men and women take no stock in those stories. The reporter of the Keighley Herald certainly laughs them to scorn, and a contribution to the same paper, under the nom de plume of Secularist, engages in a defense of the Elders. It is evident that the controversy is drawing a great deal of attention, and that some are investigating and finding the truth.

The Fair grounds are a land that is fairer than day.

Willie Boy, the Plute Indian, was one of the boys, sure.

If rum steak gets much higher there will be a rum-pus.

Some of the flickering street lamps should be electrified.

In an automobile it isn't a long road that has no turning.

Uncle Sam's sailors may be bluff but his navy is no "bluff."

It is better to be a railroad wreck than a nervous wreck.

Mr. Pinchot is so quiet you could almost hear a pin drop.

The world may be showing better but the forests are not.

The nights have a decidedly cold storage air about them.

Did City Engineer Kelsey resign(?) for the good of the service?

President Taft is putting on flesh. He should put it off till tomorrow.

If you don't believe that art is long, just see the amount on exhibition at the Fair.

Next Tuesday is the day for registering. The State expects every citizen to do his duty.

"Look aloft, my child," says the fond mother to her boy as the aeroplane passes overhead.

Whatever Spain's program in Morocco she is having a hard time carrying it out.

The butter that took the prize at the Fair came from Idaho and not from the local butter trust.

New York society women are taking up woman suffrage as a fad. May the fad become a fact.

MISSIONARY WORK.

Lovingly inscribed to devoted workers in the missionary field, at home or abroad.

Are we doing all we can. Never asking reasons why? Filling up life's little span, As the days are slipping by?

Are we seeking good to do, Where there's evil we deny? Blessing every day anew, As the days are slipping by?

God will surely life prolong If we ask and if we try; Filling every heart with song, As the days go slipping by.

And surely the noble men and women (especially the women) who are devoting their lives to the foreign mission work, are not asking why they are doing so, nor why they should take up the cross and follow where Jesus leads. No, no. They are hearkening to the call of the blessed Master; they are crossing continents; they are risking the dangers of the deep; they are sailing over the seas; they are climbing to the top-most peaks of the darkest continents; they are even going down, down into the valleys of death. All for the love of Christ, all for the sake of saving souls for the Master's kingdom.

And who shall say that their work is not more acceptable to God, than even the work that is being done in more civilized lands? It is quite easy and comfortable for the millionaire to cross this continent in palace cars, with every modern appliance for his safety, and to sojourn in a city made habitable by civilization, enjoying all of the comforts that pleasant surroundings insure, protected by the laws of our land. But, it is quite another thing, for the pioneer to cross the wild and unknown desert, blazing the trail for the coming of others, forging ahead, brave, courageous and undaunted, surmounting all obstacles, opening up to civilization the hidden beauties of God's universe, leading the way over mountains, whose verdure kisses the clouds, whose sun-tipped crest is crowned with eternal snow, where the dews of heaven soften the mists of

the even-tide; where the stars stand sentinel throughout the night, and where the morning sun, radiant and brightly beaming in all its glorious splendor sheds its rays o'er all the land, revealing to man the land of promise for which he is seeking.

And then just beyond there lies stretched the broad plain, the valleys, the glens and the sparkling brooks, dancing, rushing on to their mothers ocean's arms.

Oh, what grandeur, what splendor, what beauties there are to greet the brave pioneer. Surely the reward is great for all his toil and strife.

But, the missionary's quest is far greater, and were it not for the grand and inspiring landmarks all along the way, placed there by the Master's hand, for their encouragement, surely they would more often falter in their task. But, no, no, God has called, and they are not only responding to that call, but are bravely, cheerfully, and willingly doing the work for which the Master has led the way. Did He not blaze the trail from the manger to the cross and surmount every obstacle from the cross to the crown? Yes, even death and the tomb.

So it is. The missionaries are only following in the footsteps, following the trail, opening up to the benighted the beauties of nature, and nature's God. And when they are gathered together on the mountains of Hope, Faith and Charity, and the multitude of those who come, they come, they climb the steepest cliffs. They are desirous of reaching the summit, and oh, when the goal of peace and happiness has been attained, what a glorious and perfected field of knowledge is spread out before their enlightened vision!

They see as they had never seen before in all their lives. They see the long stretch of heavenly valleys bathed in the sunlight of God's love, watered from the fountain of life everlasting, sustained by the power of God's strength divine.

So the missionary's work is a work of grand achievements, and certainly the most profitable harvest in the vineyard of our Lord, filling the garner of His heavenly kingdom.

May God bless the foreign mission workers, until they shall, one and all, have heard His sweet voice calling them home, and with His promised greeting, "Well done, thou good and faithful servant, enter thou into the kingdom I have prepared for you."

MRS. LOUISE COULSON.
 Salt Lake City.

Remembering the Sabbath Day.

Washington Herald, Oct. 3.

Ament Mr. Taft's recent visit to Salt Lake City, the Deseret News, among other things, says:

"If there were never any greater desecration of the Sabbath than the review of the schoolchildren of the city by the president of the United States on Sunday, those who honor and observe the Sabbath would have very little to complain of."

The News is, of course, unqualifiedly correct in its conclusions herein quoted. It is difficult to see how objection can be entered thereto without invoking much of bigotry, intolerance, and gross misunderstanding of the divine injunction to remember the Sabbath day, to keep it holy.

Adverse criticism of Mr. Taft in connection with the incident cited by our Utah contemporary did not spread beyond the confines of its own state so far as we have observed. Perhaps, in all the circumstances, it would have been a little too much to suspect that he might escape from Salt Lake City without treading on somebody's toes.



Corsets that promote health, comfort and beauty at Z.C.M.I.

To be healthy you must be properly clothed; to be comfortable your apparel must fit perfectly; to be beautifully dressed means that your garments must be fashioned after the prevailing style.

The fashions of the moment depend upon the lines of the figure, which are not made without the new, up-to-date corset.

We have a splendid variety of models from which to choose, each one creating the long, slender lines which are an important feature of the season's modes.

\$2, \$2.75, \$3, \$4, \$4.50

CORSETTES, BRASSIERES, BUST-CONFINERS in the B & J La Walohn. The most up-to-date line obtainable. Every detail bearing on style, comfort and utility has been carefully considered.

Prettily finished with torchon lace, ribbons and pearl buttons.

They can be just as effectively and comfortably worn by stout or slender figures.

OUR DRUG STORE IS AT 112-114 SOUTH MAIN ST.

THE OPTIMIST'S CORNER.

It takes a certain quantity of force to dress, sit up, eat, digest and talk. Every man must have this amount to live. To work, think, love and admire require a large amount of force. A great many people, especially women, are almost too much for their life. Dressing, eating, digesting and talking attend upon a sick friend, for example, they must give up dressing, walking, sitting, eating and digesting for a number of days, in order to catch up.

Persons in high health have 50 per cent of their vital force to spare for mind and heart, thousands of women, and not a few men, use up 75 per cent of their vital force in simply living, including a little poor thinking and a little weak sentiment, and they are often obliged to draw on the capital existence.

This poverty of health is a very sad form of poverty, and yet among many distorted, feeble souls there is a real pride in such physical destitution. Let your eyes, attention be to be well—physically, mentally, morally healthy.

DAMAGE SUITS BY THOUSANDS.

Hampshire Gazette.

The Boston Transcript calls attention to the extraordinary number of cases of damage suits which are begun in that city with no real merit to them, but in the expectation of a settlement.

The number of cases entered in a suit was 6,000, of which only 1,200 were tried. The amount of damages paid in the cases was \$1,200,000. The suits were made easy to bring, and the result was that all property owners were harassed by suits.

This poverty of health is a very sad form of poverty, and yet among many distorted, feeble souls there is a real pride in such physical destitution. Let your eyes, attention be to be well—physically, mentally, morally healthy.

Persons in high health have 50 per cent of their vital force to spare for mind and heart, thousands of women, and not a few men, use up 75 per cent of their vital force in simply living, including a little poor thinking and a little weak sentiment, and they are often obliged to draw on the capital existence.

This poverty of health is a very sad form of poverty, and yet among many distorted, feeble souls there is a real pride in such physical destitution. Let your eyes, attention be to be well—physically, mentally, morally healthy.

Persons in high health have 50 per cent of their vital force to spare for mind and heart, thousands of women, and not a few men, use up 75 per cent of their vital force in simply living, including a little poor thinking and a little weak sentiment, and they are often obliged to draw on the capital existence.

This poverty of health is a very sad form of poverty, and yet among many distorted, feeble souls there is a real pride in such physical destitution. Let your eyes, attention be to be well—physically, mentally, morally healthy.

Persons in high health have 50 per cent of their vital force to spare for mind and heart, thousands of women, and not a few men, use up 75 per cent of their vital force in simply living, including a little poor thinking and a little weak sentiment, and they are often obliged to draw on the capital existence.

This poverty of health is a very sad form of poverty, and yet among many distorted, feeble souls there is a real pride in such physical destitution. Let your eyes, attention be to be well—physically, mentally, morally healthy.

Persons in high health have 50 per cent of their vital force to spare for mind and heart, thousands of women, and not a few men, use up 75 per cent of their vital force in simply living, including a little poor thinking and a little weak sentiment, and they are often obliged to draw on the capital existence.

This poverty of health is a very sad form of poverty, and yet among many distorted, feeble souls there is a real pride in such physical destitution. Let your eyes, attention be to be well—physically, mentally, morally healthy.

Persons in high health have 50 per cent of their vital force to spare for mind and heart, thousands of women, and not a few men, use up 75 per cent of their vital force in simply living, including a little poor thinking and a little weak sentiment, and they are often obliged to draw on the capital existence.

This poverty of health is a very sad form of poverty, and yet among many distorted, feeble souls there is a real pride in such physical destitution. Let your eyes, attention be to be well—physically, mentally, morally healthy.

Persons in high health have 50 per cent of their vital force to spare for mind and heart, thousands of women, and not a few men, use up 75 per cent of their vital force in simply living, including a little poor thinking and a little weak sentiment, and they are often obliged to draw on the capital existence.

This poverty of health is a very sad form of poverty, and yet among many distorted, feeble souls there is a real pride in such physical destitution. Let your eyes, attention be to be well—physically, mentally, morally healthy.

Persons in high health have 50 per cent of their vital force to spare for mind and heart, thousands of women, and not a few men, use up 75 per cent of their vital force in simply living,